THE GREAT ASSIZE:

A

SERMON,

ON

ROMANS xiv. 10.

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LONDON:

Printed by J. PARAMORE, at the Foundry, Upper Moorfields, 1785.

1607/2735

ROMANS XIV. 10.

We ſhall all ſtand before the judgment ſeat of Chriſt.

1. HOW awful a ſolemnity is at hand? Yet a little while, and *we ſhall all ſtand before the judgment ſeat of Chriſt. For as I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.* And in that day, *Every one of us ſhall give account of himſelf to God.*

2. Had all men a deep ſenſe of this, how effectually would it ſecure the intereſts of ſociety? For what more forcible motive can be conceived, to the practice of genuine morality? To a ſteady purpoſe of ſolid virtue? An uniform walking in juſtice, mercy, and truth? What could ſtrengthen our hands in all that is good, and deter us from all evil, like a ſtrong conviction of this, *The Judge ſtandeth at the door:* and we are ſhortly to *ſtand before him?*

3. It may therefore be of uſe to conſider,

I. The chief circumſtances which will precede our ſtanding before the judgment ſeat of Chriſt.

II. The judgment itſelf, and,

III. A few of the circumſtances which will follow it.

I. Let us, in the firſt place conſider the chief circumſtances which will precede our ſtanding before the judgment ſeat of Chriſt.

And 1ſt, ‖ *God will ſhew ſigns in the earth beneath:* particularly he will *ariſe to ſhake terribly the earth. The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage.* † *There ſhall be earthquakes κατὰ τόπους* (not in divers only, but *in all*

‖ Acts ii. 19. † Luke xxi. 11.

places:

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places: not in one only, or a few, but in every part of the habitable world:) even *such as were not since men were upon the earth, so mighty earthquakes and so great.* In one of these, * *every island shall flee away, and the mountains will not be found.* Mean time all the waters of the terraqueous globe will feel the violence of those concussions: † *the sea and waves roaring,* with such an agitation as had never been known before, since the hour that *the fountains of the great deep were broken up,* to destroy the earth, which then *stood out of the water and in the water.* The air will be all storm and tempest, full of dark ‡ *vapours and pillars of smoke;* resounding with thunder from pole to pole, and torn with ten thousand lightnings. But the commotion will not stop in the region of the air: ‖ *the powers of heaven* also *shall be shaken. There shall be signs in the sun and in the moon and in the stars:* those first, as well as those that move round them. *The sun* § *shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come.* The ¶ *stars shall withdraw their shining,* yea and *fall from heaven,* being thrown out of their orbits. And then shall be heard the universal *shout* ** from all the companies of heaven, followed by *the voice of the archangel,* proclaiming the approach of the Son of God and man, *and the trumpet of God,* sounding an alarm to *all that sleep in the dust of the earth.* In consequence of this, all the graves shall open, and the bodies of men arise. *The sea* †† *also shall give up the dead which are therein,* and every one shall rise with *his own body:* his own substance, although so changed in its properties, as we cannot now conceive. For ‡‡ *this corruptible will* then *put on incorruption, and this mortal put on immortality.* Yea, *death and hades,* the invisible world, shall *deliver up the dead that are in them.* So that

* Rev. xvi. 20. † Luke xxi 25. ‡ Joel ii. 31. ‖ Luke xxi. 25, 26 § Joel ii. 31. ¶ Joel iii. 15. ** Thess. iv. 16. †† Rev. xx. 13. ‡‡ 1 Cor. xv. 53.

all who ever lived and died ſince God created man, ſhall be raiſed incorruptible and immortal.

2. At the ſame time *the Son of man ſhall ſend forth his angels* over all the earth, *and* * *they ſhall gather his elect from the four winds, from one end of heaven to the other.* And the Lord himſelf ſhall *come with clouds, in his own glory, and the glory of his Father, with ten thouſand of his ſaints, even* myriads *of angels,* and † *ſhall ſit upon the throne of his glory. And before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, and ſhall ſet the ſheep,* the good, *on his right hand, and the goats,* the wicked, *upon the left.* Concerning this general aſſembly it is that the beloved diſciple ſpeaks thus: *I ſaw.* ‡ *the dead,* all that had been dead, *ſmall and great ſtand before God. And the books were opened* (a figurative expreſſion, plainly referring to the manner of proceeding among men) *and the dead were judged out of thoſe things which were written in the books according to their works.*

II. Theſe are the chief circumſtances which are recorded in the oracles of God, as preceding the general judgment. We are, ſecondly, to conſider the judgment itſelf, ſo far as it hath pleaſed God to reveal it.

1. The perſon by whom God *will judge the world* is his only begotten Son, whoſe *goings forth are from everlaſting, who is God over all, bleſſed for ever.* Unto him, being *the* ‖ *out beaming of his Father's glory, the expreſs image of his perſon,* the Father *hath* § *committed all judgment, becauſe he is the Son of man:* becauſe, though he was ¶ *in the form of God, and thought it not robbery to be equal with God, yet he emptied himſelf, taking upon him the form of a ſervant, being made in the likeneſs of men.* Yea, becauſe *being found in faſhion as a man, he humbled himſelf* yet farther, *becoming obedient unto death, even the death of the croſs. Wherefore God hath highly*

* Matt. xxiv. 31. † Matt. xxv 31. &c. ‡ Rev. xx. 12.
‖ Heb. i 2. § John v. 22 27. ¶ Phil. ii 6, 7.

exalted

exalted him, even in his human nature, and *ordained him*, as man, to try the children of men, to be the *Judge both of the quick and dead*: both of thoſe who ſhall be found alive at his coming, and of thoſe who were before *gathered to their fathers*.

2. The time, termed by the prophet, *the great and the terrible day*, is uſually in Scripture ſtiled *the day of the Lord*. The ſpace from the creation of man upon the earth to the end of all things, is *the day of the ſons of men*: the time that is now paſſing over us, is properly *our day*. When this is ended, *the day of the Lord* will begin. But who can ſay, how long it will continue? § *With the Lord one day is as a thouſand years, and a thouſand years as one day*. And from this very expreſſion ſome of the ancient fathers drew that inference, that, what is commonly called *the day of judgment*, would be indeed a thouſand years. And it ſeems, they did not go beyond the truth: nay probably they did not come up to it. For if we conſider the number of perſons who are to be judged, and of actions which are to be enquired into, it does not appear, that a thouſand years will ſuffice for the tranſactions of that day. So that it may not improbably comprize ſeveral thouſand years. But God ſhall reveal this alſo in its ſeaſon.

3. With regard to the place where mankind will be judged, we have no explicit account in Scripture. An eminent Writer (but not he alone; many have been of the ſame opinion) ſuppoſes it will be on earth, where the works were done, according to which they ſhall be judged, and that God will in order thereto employ the angels of his ſtrength,

"To ſmooth and lengthen out the boundleſs ſpace,
And ſpread an area for all human race."

§ 2 Pet. iii. 8.

But perhaps it is more agreeable to our Lord's own account, of his *coming in the clouds*, to ſuppoſe it will be above the earth, if not "twice a planetary height." And this ſuppoſition is not a little favoured, by what St. *Paul* writes to the *Theſſalonians*. † *The dead in Chriſt ſhall riſe firſt. Then we who remain alive, ſhall be caught up together with them, in the clouds*, to meet the Lord in the air. So that it ſeems moſt probable, the *great white throne*, will be high exalted above the earth.

4. The perſons to be judged, who can count, any more than the drops of rain, or the ſands of the ſea? *I beheld*, ſaith St. *John*, *a great multitude which no man could number*, clothed with white robes, and palms in their hands. How immenſe then muſt be the total multitude of all nations, and kindreds, and people, and tongues? Of all that have ſprung from the loins of *Adam*, ſince the world began, till time ſhall be no more? If we admit the common ſuppoſition, which ſeems no way abſurd, that the earth bears at any one time no leſs than four hundred millions of living ſouls, men, women and children: what a congregation muſt all thoſe generations make, who have ſucceeded each other for ſeven thouſand years?

"Great *Xerxes'* world in arms, proud *Cannæ's* hoſt,
They all are here: and here they all are loſt.
Their numbers ſwell to be diſcerned in vain;
Loſt as a drop in the unbounded main."

Every man, every woman, every infant of days that ever breathed the vital air, will then hear the voice of the Son of God, and ſtart into life, and appear before him. And this ſeems to be the natural import of that expreſſion, *the dead, ſmall and great*; all univerſally, all without exception, all of every age, ſex, or degree; all that ever lived and died, or underwent ſuch a change as will be equi-

† 1 Theſſ. iv. 16, 17.

valent

valent with death. For long before that day the phantom of human greatneſs diſappears and ſinks into nothing. Even in the moment of death, that vaniſhes away. Who is rich or great in the grave?

5. And every man ſhall there *give an account of his own works*, yea, a full and true account, of all that he ever did while in the body, whether it was good or evil. O what a ſcene will then be diſcloſed, in the ſight of angels and men! While not the fabled *Rhadamanthus*, by the Lord God Almighty, who knoweth all things in heaven and earth,

Caſtigatque auditque dolos: ſubigitque fateri
Quæ quis apud ſuperos, furto lætatus inani,
Diſtulit in ſeram commiſſa piacula mortem.

Nor will all the actions alone of every child of man, be then brought to open view, but all their words: ſeeing § *every idle word which men ſhall ſpeak, they ſhall give account thereof in the day of judgment.* So that *by thy words* as well as works, *thou ſhalt be juſtified: or by thy words thou ſhalt be condemned.* Will not God then bring to light every circumſtance alſo, that accompanied every word or action, and if not altered the nature, yet leſſened or increaſed the goodneſs or badneſs of them? And how eaſy is this to him, who is *about our bed, and about our path, and ſpieth out all our ways?* We know, *the darkneſs is not darkneſs to him, but the night ſhineth as the day.*

6. Yea, he *will bring to light* not *the hidden works of darkneſs* only, but the very *thoughts and intents of the heart.* And what marvel? For he *ſearcheth the reins, and underſtands all our thoughts. All things are naked and open to the eyes of him with whom we have to do. Hell and deſtruction are before him without a covering. How much more the hearts of the children of men?*

§ Matt. xii. 36, 37.

7. And

7. And in that day ſhall be diſcovered every inward working of every human ſoul: every appetite, paſſion, inclination, affection, with the various combinations of them, with every temper and diſpoſition that conſtitute the whole complex character of each individual. So ſhall it be clearly and infallibly ſeen, who was righteous, and who unrighteous; and in what degree every action, or perſon, or character, was either good or evil.

8. *Then the King will ſay to them on his right-hand, come ye bleſſed of my Father. For I was hungry and ye gave me meat, thirſty and ye gave me drink, I was a ſtranger and ye took me in, naked and ye clothed me.* In like manner, all the good they did upon earth, will be recited before men and angels: whatſoever they had done either *in word or deed, in the name,* or for the ſake *of the Lord Jeſus.* All their good deſires, intentions, thoughts, all their holy diſpoſitions, will alſo be then remembered; and it will appear, That though they were unknown or forgotten among men, yet God *noted* them *in his book.* All their ſufferings likewiſe, for the name of Jeſus, and for the teſtimony of a good conſcience, will be diſplayed *unto* their *praiſe,* from the righteous Judge, their *honour* before ſaints and angels, and the increaſe of that *far more exceeding and eternal weight of glory.*

9. But will their evil deeds too, (ſince if we take in his whole life, *there is not a man upon earth that liveth and ſinneth not*) will theſe be remembered in that day, and mentioned in the great congregation? Many believe they will not, and aſk, "Would not this imply, that their ſufferings were not at an end, even when life was ended? Seeing they would ſtill have a ſorrow, and ſhame and confuſion of face to endure?" They aſk farther, How can this be reconciled with God's declaration by the prophet.‖ *If the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes*

‖ Ezek. xviii. 21, 22.

and

and do that which is lawful and right; all his tranſgreſſions that he hath committed, they ſhall not be once mentioned to him? How is it conſiſtent with the promiſe which God has made, to all who accept of the goſpel-covenant, † *I will forgive their iniquities, and remember their ſins no more.* Or as the Apoſtle expreſſes it, ‡ *I will be merciful to their unrighteouſneſs, and their ſins and iniquities will I remember no more?*

10. It may be anſwered, it is apparently and abſolutely neceſſary, for the full diſplay of the glory of God, for the clear and perfect manifeſtation of his wiſdom, juſtice, power, and mercy toward the heirs of ſalvation, that all the circumſtances of their life ſhould be placed in open view, together with all their tempers, and all the deſires, thoughts and intents of their hearts. Otherwiſe how would it appear out of what a depth of ſin and miſery the grace of God hath delivered them? And, indeed, if the whole lives of all the children of men were not manifeſtly diſcovered, the whole amazing contexture of divine Providence could not be manifeſted; nor ſhould we yet be able in a thouſand inſtances,

To "juſtify the ways of God to man."

Unleſs our Lord's words were fulfilled in their utmoſt ſenſe, without any reſtriction or limitation, § *There is nothing covered that ſhall not be revealed, or hid that ſhall not be known*, abundance of God's diſpenſations under the ſun would ſtill appear without their reaſons. And then only when God hath brought to light all the hidden things of darkneſs, whoſoever were the actors therein, will it be ſeen that wiſe and good were all his ways: that he *ſaw through a thick cloud*, and governed all things by the wiſe *counſel of his own will:* that nothing was left to the chance or the caprice of man, but

† Jer. xxxi. 34. ‡ Heb. viii 12. § Matt x 26.

God

God diſpoſed all *ſtrongly and ſweetly*, and wrought all into one connected chain of juſtice, mercy, and truth.

11. And in the diſcovery of the divine perfections, the righteous will rejoice with joy unſpeakable; far from feeling any painful ſorrow or ſhame, for any of thoſe paſt tranſgreſſions, which were long ſince blotted out as a cloud, waſhed away by the blood of the Lamb. It will be abundantly ſufficient for them, that *all the tranſgreſſions which they had committed ſhall not be once mentioned unto them*, to their diſadvantage; that *their ſins and tranſgreſſions and iniquities ſhall be remembered no more*, to their condemnation. This is the plain meaning of the promiſe: and all the children of God ſhall find true, to their everlaſting comfort.

12. After the righteous are judged, the King will turn upon them to his left hand, and they ſhall alſo be judged, every man *according to his works*. But not only their outward works will be brought into the account, but all the evil words which they have ever ſpoken; yea, all the evil deſires, affections, tempers, which have or have had a place in their ſouls, and all the evil thoughts or deſigns which were ever cheriſhed in their hearts. The joyful ſentence of acquittal will then be pronounced upon thoſe on the right hand: the dreadful ſentence of condemnation upon thoſe on the left: both of which muſt remain fixt and unmoveable as the throne of God.

III. 1. We may, in the third place, conſider a few of the circumſtances which will follow the general judgment. And the firſt is the execution of the ſentence pronounced on the evil and on the good. *Theſe ſhall go away into eternal puniſhment, and the righteous into life eternal.* It ſhould be obſerved, it is the very ſame word which is uſed, both in the former and latter clauſe: it follows, that either the puniſhment laſts for ever, or the reward too will come to an end. No, never unleſs God could come to an end, or his mercy and

and truth could fail. *Then ſhall the righteous ſhine forth as the ſun, in the kingdom of their Father,* and ſhall *drink of thoſe rivers of pleaſure which are at God's right hand for evermore.* But here all deſcription falls ſhort; all human language fails! Only one who is caught up into the third heaven, can have a juſt conception of it. But even ſuch a one cannot expreſs what he hath ſeen: theſe things *it is not poſſible for man to utter.*

The wicked, mean time, *ſhall be turned into hell,* even *all the people that forget God.* They will be *puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power.* They will be *caſt into the lake of fire burning with brimſtone,* originally *prepared for the devil and his angels;* where they will *gnaw their tongues* for anguiſh and pain, they will *curſe God and look upward:* there the dogs of hell, pride, malice, revenge, rage, horror, deſpair, continually devour them. *There they have no reſt, day or night, but the ſmoke of their torment aſcendeth for ever and ever. For their worm dieth not, and their fire is not quenched.*

2. Then the heavens ſhall be ſhriveled up *as a parchment ſcroll, and paſs away with a great noiſe:* they will *flee* † *from the face of him that ſitteth on the throne, and there will be found no place for them.* The very manner of their paſſing away is diſcloſed to us by the Apoſtle *Peter:* ‡ *In the day of God the heavens being on fire, ſhall be diſſolved.* The whole beautiful fabric will be overthrown by that raging element, the connection of all its parts deſtroyed, and every atom torn aſunder from the others. By the ſame, *the* ‖ *earth alſo and the works that are therein ſhall be burnt up.* The enormous works of nature, the *everlaſting hills,* mountains that have defied the rage of time, and ſtood unmoved ſo many thouſand years, will ſink down in fiery ruin. How much leſs will the works of art,

† Rev. xx. 11. ‡ 2 Pet. iii. 12. ‖ Ibid v. 10.

though

though of the moſt durable kind, the utmoſt efforts of human induſtry, tombs, pillars, triumphal arches, pyramids, be able to withſtand the flaming Conqueror. All, all will die, periſh, vaniſh away, like a dream when one awaketh!

3. It has indeed been imagined by ſome great and good men, that as it requires that ſame Almighty Power, to annihilate things as to create, to ſpeak into nothing, or out of nothing: ſo no part of, no atom in the univerſe, will be totally or finally deſtroyed. Rather, they ſuppoſe, that as the laſt operation of fire, which we have yet been able to obſerve, is to reduce into glaſs, what by a ſmaller force it had reduced to aſhes: ſo in the day God hath ordained, the whole earth, if not the material heavens alſo, will undergo this change, after which the fire can have no farther power over them. And they believe this is intimated by that expreſſion in the *Revelation* made to St. *John* †, *Before the throne there was a ſea of glaſs, like unto cryſtal.* We cannot now either affirm or deny this: but we ſhall know hereafter.

4. If it be enquired by the ſcoffers, the minute philoſophers, how can theſe things be? Whence ſhould come ſuch an immenſe quantity of fire as would conſume the heavens, and the whole terraqueous globe? We would beg leave, firſt, to remind them that this difficulty is not peculiar to the Chriſtian ſyſtem. The ſame opinion almoſt univerſally obtained among the *unbigotted* heathens. So one of theſe celebrated *free-thinkers* ſpeaks, according to the generally received ſentiment;

Eſſe quoque in fatis reminiſcitur, affore tempus,
Quo mare, quo tellus, correptaque regia cœli
Ardeat, & mundi moles operoſa laboret.

But, ſecondly, it is eaſy to anſwer, even from our ſlight and ſuperficial acquaintance with natural things, that there are abundant magazines of fire

† Chap. iv. 6.

ready

ready prepared, and treaſured up againſt the day of the Lord. How ſoon may a comet, commiſſioned by him, travel down from the moſt diſtant parts of the univerſe? And where it to fix upon the earth, in its return from the ſun, when it is ſome thouſand times hotter than a red hot cannon-ball, who does not ſee what muſt be the immediate conſequence? But, not to aſcend ſo high as the ethereal heavens, might not the ſame lightnings which *give ſhine to the world*, if commanded by the Lord of Nature, give ruin and utter deſtruction? Or, to go no farther than the globe itſelf: who knows what huge reſervoirs of liquid fire are from age to age contained in the bowels of the earth? *Ætna*, *Hecla*, *Veſuvius*, and all the other Volcanos that belch out flames and coals of fire, what are they, but ſo many proofs and mouths of thoſe fiery furnaces? And at the ſame time ſo many evidences, that God hath in readineſs wherewith to fulfil his word. Yea, were we to obſerve no more than the ſurface of the earth, and the things that ſurround us on every ſide, it is moſt certain (as a thouſand experiments prove, beyond all poſſibility of denial) that we ourſelves, our whole bodies are full of fire, as well as every thing round about us. Is it not eaſy, to make this ethereal fire viſible even to the naked eye? And to produce thereby the very ſame effects on combuſtible matter, which are produced by culinary fire? Needs there any more, than for God to unlooſe that ſecret chain, whereby this irreſiſtible agent is now bound down, and lies quieſcent in every particle of matter? And how ſoon would it tear the univerſal frame in pieces, and involve all in one common ruin?

5. There is one circumſtance more which will follow the judgment, that deſerves our ſerious conſideration. * *We look*, ſays the Apoſtle, *according to his promiſe, for new heavens and a new earth*,

* Chap. v. 13.

wherein dwelleth righteouſneſs. The promiſe ſtands in the propheſy of *Iſaiah*, ‖ *Behold I create new heavens and a new earth. And the former ſhall not be remembered:* ſo great ſhall the glory of the latter be. Theſe St. *John* did behold in the viſions of God. *I ſaw,* * ſaid he, *a new heaven and a new earth, for the firſt heaven and the firſt earth were paſſed away.* And only *righteouſneſs dwelt therein.* Accordingly he adds, † *and I heard a great voice from* the third *heaven, ſaying behold the tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them and be their God.* Of neceſſity therefore they will all be happy: ‡ *God ſhall wipe away all tears from their eyes, and there ſhall be no more death, neither ſorrow, nor crying: neither ſhall there be any more pain.* § *There ſhall be no more curſe: but they ſhall ſee his face,* ſhall have the neareſt acceſs to, and thence the higheſt reſemblance of him. This is the ſtrongeſt expreſſion in the language of ſcripture, to denote the moſt perfect happineſs. *And his name ſhall be on their foreheads.* They ſhall be openly acknowledged as God's own property; and his glorious nature ſhall moſt viſibly ſhine forth in them. *And there ſhall be no night there, and they need no candle, neither the light of the ſun: for the Lord God giveth them light, and they ſhall reign for ever and ever.*

IV. It remains only, to apply the preceding conſiderations to all who are here before God. In human courts, it is poſſible ſome who are guilty, may eſcape for want of evidence. But there is no want of evidence in that court. All men with whom you had the moſt ſecret intercourſe, who were privy to all your deſigns and actions are ready before your face. So are all the ſpirits of darkneſs, who inſpired evil deſigns, and aſſiſted in the execution of them. So are all the angels of God, thoſe *eyes of the Lord, that run to and fro over all the earth,* who watched over your ſoul, and laboured

‖Chap. lxv. 17. *Rev. xx. 1, 4 v. 3. ‡ v. 4. § c. xx. 3, 4.

for

for your good, ſo far as you would permit. So is your own conſcience, a thouſand witneſſes in one, now no more capable of being either blinded or ſilenced, but conſtrained to know and to ſpeak the naked truth, touching all your thoughts and words and actions. And is conſcience as a thouſand witneſſes? yea but God is as a thouſand conſciences! O who can ſtand before the face of *the great God, even our Saviour, Jeſus Chriſt!*

See, ſee! He cometh! He maketh the clouds his chariots! He rideth upon the wings of the wind! A devouring fire goeth before him, and after him a flame beneath! See, he ſitteth upon his throne, clothed with light as with a garment, arrayed with majeſty and honour! Behold his eyes are as a flame of fire, his voice as the ſound of many waters!

How will ye eſcape? Will ye call the mountains to fall on you, the rocks to cover you? Alas, the mountains themſelves, the rocks, the earth, the heavens are juſt ready to flee away! Can ye prevent the ſentence? wherewith? With all the ſubſtance of thy houſe, with thouſands of gold and ſilver? Blind wretch! Thou cameſt naked from thy mother's womb, and ſhalt go naked into eternity. Hear the Lord, the Judge: *Come ye bleſſed of my Father! inherit the kingdom prepared for you from the foundation of the world.* Joyful ſound! How widely different from that voice, which echoes through the expanſe of heaven, *Depart, ye curſed into everlaſting fire, prepared for the devil and his angels!* And who is he, that can prevent or retard the full execution of either ſentence? Vain hope! Lo, Hell *is moved from beneath*, to receive thoſe who are ripe for deſtruction! And the *everlaſting doors lift up their heads*, that the heirs of glory may come in!

What manner of perſons then *ought we to be, in all holy converſation and godlineſs?* We know it cannot be long, before the Lord will deſcend with the *voice of the Archangel, and the trump of God*; when every

every one of us ſhall appear before him, and *give account of his own works. Wherefore beloved*, ſeeing ye *look for theſe things*, ſeeing ye know, He will come and will not tarry, *be diligent that ye may be found of him in peace, without ſpot and blameleſs.* Why ſhould ye not? Why ſhould one of you be found on the left hand, at his appearing? He *willeth not that any ſhould periſh, but that all ſhould come to* repentance; by repentance to faith in a bleeding Lord; by faith to ſpotleſs love, to the full image of God renewed in the heart, and producing all holineſs of converſation. Can you doubt of this, when you remember the Judge of all, is likewiſe *the Saviour of all?* Hath he not bought you with his own blood, that ye might *not periſh, but have everlaſting life?* O make proof of his mercy rather than his juſtice! Of his love rather than the thunder of his power! *He is not far from every one of us:* and he is now come, *not to condemn, but to ſave the world.* He ſtandeth in the midſt! Sinner, doth he not now, even now knock at the door of thy heart? O that thou mayeſt know, at leaſt *in this thy day*, the things that belong unto thy peace! O that ye may now give yourſelves to him who *gave himſelf for you*, in humble faith, in holy, active, patient love! ſo ſhall ye rejoice with exceeding joy *in his day*, when he cometh in the clouds of heaven.

FINIS.